

Studia Socialia Cracoviensia 8 (2016) nr 1 (14), s. 199–211
<http://dx.doi.org/10.15633/ssc.1883>

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EDUCATION TO THE “INTEGRAL ECOLOGY”. FOCUS ON THE SOCIAL TEACHING OF POPE FRANCIS AND HIS ENCYCLICAL *LAUDATO SI'*

Abstract Education to the “integral ecology”. Focus on the social teaching of Pope Francis and his encyclical *Laudato si'*. The intention of the author of this article is a presentation of the social teaching of Pope Francis on the basis of his green encyclical related primarily to human ecology and environmental ecology, forming both in every family and then at school and university by the media and culture. Education in ‘integral ecology’ is intended to be sensitive to the various aspects of ecology and consequently the protection of human and social life against environmental degradation. Education is a long term process and therefore is concerned about an intergenerational ‘Common Home’, so it cannot be ignored by macro and micro structures of economy or ecology. Pope Francis indicates the correlation between ecology and economy, between environmental ecology and the ecology of man (human ecology) and above all, his moral condition. Social and economic systems must remain on guard to ensure that the balance between the biological and the ecosystem has been properly preserved. In the social assessment and analysis, Pope Francis criticises globalisation, neo-liberalism as a form of a new colonialism providing false ecology in economy and in a global politics ultimately directed against developing countries and the poor and excluded. Therefore education which begins in the family has to take into account the problems of ecological crisis and the crisis of ecology of man and his moral condition. The social teaching of Pope Francis shows, as never before, the close relationship between economy, ecology and social ethics.

Edukacja do „teologii integralnej”. Nauczanie społeczne papieża Franciszka w encyklice *Laudato si'*. Intencją autora artykułu jest prezentacja myśli społecznej papieża Franciszka w oparciu głównie o zieloną encyklikę – *Laudato si'*, związaną

przede wszystkim z **ekologią ludzką i ekologią środowiska**. Na gruncie tych pojęć pojawia się **ekologia integralna**, która w obszarze semantycznym bardzo szeroko traktuje świadomość ekologiczną, kształtującą się od rodziny aż po szkoły, uniwersytety, media i kulturę. Edukacja w kierunku ekologii integralnej ma za zadanie uwarunkować na różne wymiary ekologii i bronić przed degradacją środowiska. Wychowanie jest procesem długofalowym i międzypokoleniowym, dlatego troska o „wspólny Dom” nie może zostać tu pominięta zarówno w skali mikro, jak i makro w ekologii i ekonomii. Papież Franciszek znajduje współzależność między ekologią i ekonomią, ekologią środowiska i ekologią człowieka, a przede wszystkim jego kondycją moralną. Systemy społeczne i gospodarcze, w tym ekonomia, muszą pozostać na straży, aby równowaga biologiczna i ekosystemów była zachowana. W ocenie społecznej papież obwinia globalizację, neoliberalizm i nowy kolonializm, które to posługują się **falszwyw ekologią**, by zataić nierówności i niesprawiedliwości współczesnej globalnej polityki i ekonomii, która ostatecznie wymierzona jest w kraje rozwijające się i w biednych. Zatem wychowanie, które zaczyna się w rodzinie, musi uwzględniać problemy kryzysu ekologicznego jako kryzysu związanego z ekologią człowieka i jego kondycją moralną. W nauczaniu społecznym papieża Franciszka pokazana jest, jak nigdy dotąd, ta ścisła więź i zależność ekologii, ekonomii i etyki społecznej.

Keywords ecology, human ecology, environmental ecology, integral ecology, education, globalisation

ekologia, ekologia ludzka, ekologia środowiska, ekologia integralna, edukacja, globalizacja

1. THE PLACE AND THE ROLE OF THE ECOLOGICAL ASPECTS IN THE TEACHING OF THE CHURCH

Ecology – we usually use this term in many different forms and meanings. Originally based on science and with the reflection of the philosophical, ontological and ethical disciplines has extended to the humanities, especially to sociology. Pope Francis in his theological reflection has linked this directly to St. Francis of Assisi (1181–1226) and has emphasised him as a patron and a saint of the process of study in the area of ecology.¹ The Pope has referred to this unique methodology of St. Francis. It is a basic point for the humanistic reflection and first of all he expresses the language of St Francis as

¹ “I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved non-Christians. He was particularly concerned for God’s creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.” Francis, *Laudato si’*, 10.

a transcendent in relation to the sciences like biology and mathematics. This is the beginning of the systematic theological review about the creation, environment and ecology. Language of ecological science is a “metareflection” to the ecology originally conceived and limited to the scientific area. Similarly, in the history of science Aristotle (Aristotélēs; 384–322 BC) introduced the idea of apprenticeship in his principal work – *Metaphysics*. The Greek words τὰ μετὰ (ta meta) and τὰ φυσικά (ta phisica) together as one generate the Latin: *Metaphysica*. “Meta” literally means – more than – and is philosophical language and reflection above science and physical phenomena. Therefore “Metaecology”, helps to clarify the Ecotheology² or Theoecology³ of St. Francis as a theological and transcendental rediscovering of ecosystems⁴ and the environment, described by a special language.⁵

Laudato si' – so is rightly called – **eco-encyclical** or the green encyclical. It is integral teaching of The Catholic Church and the first social encyclical of Pope Francis, addressed to Christian and non Christians; it focuses on the poor and is addressed more specifically to economists, scientists, governments and environmental experts. Theological reflection requires its own methodology, but Ecotheology or Theoecology are not yet identified as a self – theological discipline. But, these are of course a part of theological review especially in terms of moral theology and the Social Teaching of The Church. There are different criteria used to classify it as a sub discipline of pastoral theology. The Pope draws attention in his encyclical text to this special methodology and in this way describes the human and the created environment by theological and mystical language.

The document *Laudato si'* cites the methodologies of other sciences and disciplines, different to theology. These include biology and the science *sensu stricto*, and the humanistic sciences including economics and philosophy. Thus, we can recognize ecology as an interdisciplinary area. The Pope emphasizes that other disciplines can be really helpful for theological reflection on the human environment and ecological reflection. This ecological education and research can add to the value of the **language of the faith**. The Pope analyzes the correlation between science and faith and identifies the common and complementary role for theology and sciences, language of the faith and scientific

² “Ecology – the study of the relationship between living organisms (the biota) and their physical environment (the abiota). In its broadest sense, ecology is the study of organisms as they exist in their natural environment...”, in: *Dictionary of environmental science*, G. Jones, A. Robertson, Glasgow 1990, p. 140.

³ Cfr. R. Rychlicki, *Chrześcijańskie rozumienie stworzenia a ekologia*, “Studia Płockie” XXVII (1999), p. 49.

⁴ The term Theoecology has been introduced by R. Rogowski, a polish theologian; Theoecology has the meaning narrower as compared to the Ecotheology).

⁵ „Ecosystem – any system in which there is an interdependence upon and interaction between living organisms and their immediate physical, chemical and biological environment...”, *Dictionary of environmental science*, op. cit., p. 140.

⁶ 3. “Francis (Saint Francis) helps us to see that an integral ecology calls for openness to categories which transcend the language of mathematics and biology, and take us to the heart of what it is to be human. Just as happens when we fall in love with someone, whenever he would gaze at the sun, the moon or the smallest of animals, he burst into song, drawing all other creatures into his praise. He communed with all creation, even preaching to the flowers, inviting them “to praise the Lord, just as if they were endowed with reason” – *Laudato si'*, op. cit., 11.

languages in different area. The social teaching of the Church as a part of the living tradition is open to other disciplines including opinions of the experts of different areas.⁶

First of all, the Pope accents that ecology cannot be interpreted outside anthropology and according to the author of the encyclical, ecological catastrophes have been brought about by the crisis of ethics and immoral aspects of social life. The important source of the problem seems to be economy and its relation to ecology as a global problem to preserve ecosystems in harmony with respect to the natural rules of the created environment.

The social teaching of the Church emphasizes three steps to diagnose different aspect of social life according to the methodological scheme described by the terms: look, judge and act.⁷

In the practical level, it seems important to recognize first the social conditions of environment, and then to create a project to improve social action according to the principals of Christian solidarity and integrity.⁸ With the beginning of the Social Teaching of The Church and the edition of the first social encyclical of Pope Leo XIII – *Rerum novarum* (1891) is seen the promotion of personalism according to the Christian anthropology. Christian anthropology is a major topic for The Social Teaching of the Church. The anthropological key of The Pope Francis⁹ is personalism based on the teaching of his predecessors, mostly Popes: Paul VI, John Paul II and Benedict XVI. The solicitude of environment is an important area in which can help the world economy to build up an “integral ecology” and protect the environment with the social option for the poor and excluded.

Paul VI in his famous encyclical: *Humane vitae* accents the integrity of every human being and of the harmony between biology and sociology, biological, social, cultural and demographic aspects of human life.¹⁰ This Integrity includes relations at the social level and emphasizes procreation and family life with human dignity.

⁶ “Given the complexity of the ecological crisis and its multiple causes, we need to realize that the solutions will not emerge from just one way of interpreting and transforming reality. Respect must also be shown for the various cultural riches of different peoples, their art and poetry, their interior life and spirituality. If we are truly concerned to develop ecology capable of remedying the damage we have done, no branch of the sciences and no form of wisdom can be left out, and that includes religion and the language particular to it. The Catholic Church is open to dialogue with philosophical thought; this has enabled her to produce various syntheses between faith and reason. The development of the Church’s social teaching represents such a synthesis with regard to social issues; this teaching is called to be enriched by taking up new challenges” – *Laudato si’*, op. cit., 63.

⁷ „There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: look, judge, act.” Pope John XXIII, *Mater et Magistra*, 236,

⁸ Cfr. L. Roos, *Rynek i moralność w encyklikach społecznych*, <http://www.ordosocialis.de/pdf/lroos/Markt%20u.%20Moral%20i.d.%20Soz.Enzyclopl.pdf> (10.11.2015).

⁹ Cfr. M. Przeciszewski, *Mysł społeczna Franciszka: Kościół budowniczym kultury spotkania*, <http://niedzie-la.pl/artikul/18862/Mysl-spoeczna-Franciszka-Kosciol> (12.11.2015).

¹⁰ “The question of human procreation, like every other question which touches human life, involves more than the limited aspects specific to such disciplines as biology, psychology, demography or sociology. It is the

It is the foundation for the ecology of the family,¹¹ which we can recognize as ecology in micro scale – microecology (as an analogy to the macro and micro economy).

Pope Francis also uses the term “human ecology” following his predecessor – Benedict XVI, who used the term “ecology of man.”¹² Both terms sourced for common methodology and highlighted the integrity of man and his environment, anthropology and society. This anthropology talks about values and the dignity of every human being, theology of the body, the ethical method in family planning, the dignity of family life and relationship between human life and moral condition.¹³

Human ecology used by the Pope has become an important term in distinguishing environment ecology and an attempt to identify common correlation and integrity.¹⁴ Human and environment global ecology and concern in relation to the ecological crisis was readable and addressed to the governments and politics over the world and especially to The European Union Parliament.

The Pope Francis during his famous speech to The European Union Parliament addressed the following message about ecology: “Europe has always been in the vanguard of efforts to promote ecology. Our earth needs constant concern and attention. Each of us has a personal responsibility to care for creation, this precious gift which God has entrusted to us. This means, on the one hand, that nature is at our disposal, to enjoy and use properly. Yet it also means that we are not its masters. Stewards, but not masters. We need to love and respect nature, but “instead we are often guided by the pride of dominating, possessing, manipulating, exploiting; we do not ‘preserve’ the earth, we do not respect it, we do not consider it as a freely-given gift to look after.” Respect for the environment, however, means more than not destroying it; it also means using it for good purposes. I am thinking above all of the agricultural sector, which provides sustenance

whole man and the whole mission to which he is called that must be considered: both its natural, earthly aspects and its supernatural, eternal aspects” – Pope Paul VI, *Humane vitae*, 7.

¹¹ Cfr. W. Fijałkowski, *Ekologia rodziny*, Kraków 2011, cfr. E. Wolter, *Szacunek dla życia wartości ekologiczną – pedagogiczne implikacje*, “Fides et Ratio” 2 (6) 2011, p. 9–27.

¹² Cfr. Benedict XVI, Address to the German Bundestag, Berlin 22.08. 2011, AAS 103 (2011), p. 668.

¹³ Human ecology also implies another profound reality: the relationship between human life and the moral law, which is inscribed in our nature and is necessary for the creation of a more dignified environment. Pope Benedict XVI spoke of an “ecology of man”, based on the fact that “man too has a nature that he must respect and that he cannot manipulate at will”. It is enough to recognize that our body itself establishes us in a direct relationship with the environment and with other living beings. The acceptance of our bodies as God’s gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation. Learning to accept our body, to care for it and to respect its fullest meaning, is an essential element of any genuine human ecology. Also, valuing one’s own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different. In this way we can joyfully accept the specific gifts of another man or woman, the work of God the Creator, and find mutual enrichment. It is not a healthy attitude which would seek “to cancel out sexual difference because it no longer knows how to confront it.” Francis, *Laudato si’*, 155.

¹⁴ “Along with an environmental ecology, there is also need of that human ecology which consists in respect for the person, which I have wanted to emphasize in addressing you today.” Francis, Address of Pope Francis to The European Parliament, Strasbourg, France, 25 November 2014, https://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141125_strasburgo-parlamento-europeo.html (28.11.2015).

and nourishment to our human family. It is intolerable that millions of people around the world are dying of hunger while tons of food are discarded each day from our tables. Respect for nature also calls for recognizing that man himself is a fundamental part of it. Along with an environmental ecology, there is also need of that human ecology which consists in respect for the person, which I have wanted to emphasize in addressing you today.”¹⁵

The Pope marked solicitude concerning ecology as the number one priority after labour and migration. He articulates that ecology is an urgent matter and asks a general question about the future of every human being. The Pope emphasized that “human ecology” is inherent in transcendental human dignity. This term is a key topic for his speech at The European Parliament. Thus, we recognize that personalism¹⁶ has accented human dignity and transcendentalism as a link to the previous documents of the Social Teaching of the Church. Pope Francis also attributed the family with the central role for education.

2. CRIME AGAINST ECOLOGY – SOURCES AND THE ETHICAL CONSEQUENCES

The diagnosis of the crisis of the ecological environment is connected with morality and human condition – human ecology and culture. Air pollution and climate change are urgent problems for the future.

“Air pollution has historically been viewed as a local or a regional scale problem with attention focused on acute episodes such as the sulphur dioxide and smoke smogs of London in the 1950s and 1960s and photochemical smogs of southern California first recognized by Haagen Smit in the early 1950s. In recent years, however, it has become apparent that human activity has, and still is, changing the chemical composition of the atmosphere on a global scale. The composition of the atmosphere has seen enormous change due to natural processes since the formation of the planet. Data obtained from air bubbles trapped in polar ice are beginning to reveal information about these changes over the last tens of thousands years as geochemical models of evolution of the Earth give us insights into the changes over much longer periods of time. Perhaps

¹⁵ Pope Francis to The European Parliament, Strasbourg, France, 25 November 2014, https://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141125_strasburgo-parlamento-europeo.html (08.12.1015).

¹⁶ “As a philosophical school, personalism draws its foundations from human reason and experience, though historically personalism has nearly always been attached to Biblical theism. von Balthasar suggests that “Without the biblical background it [personalism] is inconceivable.” Yet while most personalists are theists, belief in God is not necessary to all personalist philosophies, and some profess an atheist personalism.” Though generally considered a philosophical school, the personalist approach is often applied to other disciplines as well, yielding a plethora of titles such as theological personalism, economic personalism, ecological personalism and psychological personalism (along with their inversions: “personalistic theology,” “personalistic economics,” “personalistic psychology”) and so forth.” – Stanford Encyclopaedia of Philosophy, *Personalism*, <http://plato.stanford.edu/entries/personalism/#WhaPer>, (13.12.2015).

the circular difference between these natural changes and those now being inducted by man are their relative rates of change."¹⁷

Pope Francis called his first chapter of the **green encyclical**: "What is happening to our common home." Here he analyzed phenomena such as environmental pollution, global climate changing,¹⁸ water pollution and quality degradation of the biological harmony and the ecosystems.¹⁹

The cause of biological degradation is human immorality and selfish economic systems. The Pope indicates that ecological crisis and environmental degradation are the effects of economic situations and paradigms of a technocratic culture, globalisation and neoliberalism. He is repeatedly critical of the phenomenon of globalization's primary economic importance. Economy on such a global scale impacts the **throw-away culture**. The effects of the ecological disaster target against the poor and developing countries. In the opinion of the Pope, Globalization²⁰ only serves to strengthen the economies of the rich countries and causes a monopoly on the commercial market which benefits the rich.

The Popes argues in many places that globalization has socially excluded the poor. In his green encyclical Pope Francis put blame on the phenomenon of Globalization with birth control²¹ and trade imbalances through exploitation of natural resources.²²

¹⁷ C. N. Hewitt, W. T. Sturges, *Global atmospheric chemical change*, London–New York 1995, 2, Preface.

¹⁸ Cfr. E. Green, *Pope Francis writes a moral case for taking on climate change in his encyclical, Laudato si'* – *The Atlantic*, <http://www.theatlantic.com/international/archive/2015/06/pope-francis-encyclical-moral-climate-change/396200/> (14.12.1015).

¹⁹ "In February President Obama said, a little carelessly, that climate change is a greater threat than terrorism... It cannot be what is happening to world temperatures, because they have gone up only very slowly, less than half as fast as the scientific consensus predicted in 1990 when the global-warming scare began in earnest. Even with this year's El Niño-boosted warmth threatening to break records, the world is barely half a degree Celsius (0.9 degrees Fahrenheit) warmer than it was about 35 years ago. Also, it is increasingly clear that the planet was significantly warmer than today several times during the past 10,000 years. The political climate is conducive to such an ineffectual agreement. Concerns about the economy, terrorism and international security have been overshadowing the climate agenda for years. The fact that global warming has slowed significantly over the past two decades has reduced public concern and political pressure in most countries..." – M. Ridley, B. Peiser, *Your complete guide to the climate debate (at the Paris Conference)*, <http://www.wsj.com/articles/your-complete-guide-to-the-climate-debate-1448656890> (30.11.2015).

²⁰ "Pope Francis launched a fresh attack on economic injustice on Saturday, condemning the „throw-away culture" of globalization and calling for new ways of thinking about poverty, welfare, employment and society. In a speech to the association of Italian cooperative movements, he pointed to the „dizzying rise in unemployment" and the problems that existing welfare systems had in meeting healthcare needs." – J. Mackenze, Pope Francis attacks 'throw-away' economic globalization, Comments of Francis' speech for members confederation of Italian cooperatives in Paul VI hall at the Vatican February 28, 2015, <http://www.reuters.com/article/us-pope-economy-idUSKBN0LW0NZ20150228> (03.12.2015).

²¹ "To blame population growth instead of extreme and selective consumerism on the part of some, is one way of refusing to face the issues. It is an attempt to legitimize the present model of distribution, where a minority believes that it has the right to consume in a way which can never be universalized, since the planet could not even contain the waste products of such consumption." Francis, *Laudato si'*, 50.

²² „The export of raw materials to satisfy markets in the industrialized north has caused harm locally, as for example in mercury pollution in gold mining or sulphur dioxide pollution in copper mining. There is a pressing need to calculate the use of environmental space throughout the world for depositing gas residues which have been accumulating for two centuries and have created a situation which currently affects all the countries of the world." Francis, *Laudato si'*, 51.

The document defines it as a **global inequality**. It is really a specific paradox of the phenomenon of Globalization; economies should promote equality and universality for both the rich and the poor.

The next source of the ecological issue which provokes the ecological crisis is neoliberalism. The term refers to the Chicago School of economy and the free market. "Neoliberalism was originally an economic philosophy that emerged among European liberal scholars in the 1930s in an attempt to trace a so-called 'Third' or 'Middle Way' between the conflicting philosophies of classical liberalism and socialist planning."²³ This doctrine emerging the second half of the 20th century, highlighted to the 19th century liberal classic philosophy.

Economic Neoliberalism based on the theory of free trade, labour and capital should cost as much as they are worth.²⁴ Milton Friedman through his work *Capital and Liberty* (1962) shows beginnings of the philosophical and economical ideology of neoliberalism, as it applies not only to the economy, but also to the valuing people and work.²⁵

Previously as the Primate of Argentina, Pope Francis has been criticizing neoliberalism's doctrine which places unlimited confidence in those guided by the invisible hand of the market and the concentration of capital in the hands of a few,²⁶ considering this as a serious mistake. This perpetuates inequality and the **throwaway culture**, and **economy of exclusion**.²⁷ The doctrine of Neoliberalism and Globalization has led to the modern Colonialism, manipulating economy and increasing differences between the rich and the poor.

The Pope warns against false ecology and superficial ecology.²⁸ The diagnosis suggests that the consequences of environmental degradation of **common goods** are important for human conscience and outlook. He appeals for responsibility for the common

²³ Ph. Mirowski, D. Plehwe, *The road from Mont Pèlerin: the making of the neoliberal thought collective*, Cambridge 2009, p. 14–15: „An understanding of neoliberalism needs to take into account its dynamic character in confronting both socialist planning philosophies and classical laissez-faire liberalism, rather than searching for timeless (essentialist) content.”, https://en.wikipedia.org/wiki/Neoliberalism#cite_note-17 (13.11.2015).

²⁴ Cfr. A. Zawojka, *Liberalizm, neoliberalizm, wolność ekonomiczna a rozwój gospodarczy kraju*, http://www.wne.sggw.pl/czasopisma/pdf/EIOGZ_2006_nr58_s5.pdf (02.12.2015).

²⁵ Cfr. D. Pater, *Postrzeganie pracy z perspektywy neoliberalizmu i katolicyzmu*, „Teologia w Polsce” 3 (2009) 1, p. 144, <http://www.dogmatyka.pl/TwP/index.php?numer=3,1&str=143-152> (18.11.2015).

²⁶ Cfr. M. Przeciszewski, *Mysł społeczna Franciszka: Kościół budowniczym kultury spotkania*, op.cit., 2.
²⁷ „A financial reform open to such ethical considerations would require a vigorous change of approach on the part of political leaders. I urge them to face this challenge with determination and an eye to the future, while not ignoring, of course, the specifics of each case. Money must serve, not rule! The Pope loves everyone, rich and poor alike, but he is obliged in the name of Christ to remind all that the rich must help, respect and promote the poor. I exhort you to generous solidarity and to the return of economics and finance to an ethical approach which favours human beings.” Francis, *Evangelium gaudium*, 58.

²⁸ „At the same time we can note the rise of a false or superficial ecology which bolsters complacency and a cheerful recklessness. As often occurs in periods of deep crisis which require bold decisions, we are tempted to think that what is happening is not entirely clear. Superficially, apart from a few obvious signs of pollution and deterioration, things do not look that serious, and the planet could continue as it is for some time. Such evasiveness serves as a licence to carrying on with our present lifestyles and models of production and consumption. This is the way human beings contrive to feed their self-destructive vices: trying not to see them, trying not to acknowledge them, delaying the important decisions and pretending that nothing will happen.” Francis, *Laudato si'*, 59.

good and challenges unsupported convictions in the fields of ecology, economies and society. Meantime the **cry of the poor**²⁹ can be heard, excluded, and marginalized. **Integral ecology** and proper ecological education could be a good step forward to protect environment and ecosystems.

3. INTEGRAL ECOLOGY AND EDUCATION

Pope John Paul II used the term “human ecology” considering ecology as an urgent problem, but recognized that the human ecology begins in each family.³⁰ Family is first and fundamental school for human life and ecology. Here human beings learn to respect other human being from the conception to natural death, as well as the respect for the law of the nature and environment.

Pope Francis again referred to his predecessors, especially at this point to John Paul II. It must be noted that *Laudato si'* quotes the teaching of John Paul II over 20 times. The quotes are taken mostly from the encyclicals: *Centesimus annus*, *Redemptor hominis*, *Sollicitudo rei socialis*, *Laborem exercens*. Family for Pope Francis is so important because it plays an invaluable role in distinguishing **culture of life** and **culture of death**.³¹ These terms illustrate the value of Christian education over secular education. **Human ecology** deeply rooted in the family is then a cradle for the culture of life. According to the teaching of John Paul II, the family is a sanctuary for the human being.

Pope Francis in chapter six of his green encyclical focuses on education and entitles the text: “Ecological education and spirituality”. These two terms are complementary – “ecological education” and “spirituality”. Ecological education is related to the condition of human beings, conscience, human’s morality and religious and spiritual life. Pope Francis also draws from the scholastic philosophy of St. Thomas Aquinas, especially the ontological and transcendental form of beauty.

Beauty and aesthetics are marked here as fundamental sources to educate in **integral ecology**. Contemplation and spirituality assist to rediscover the transcendental and supernatural character of the environment. Scholastic philosophy and the spirituality of St. Francis can meet here. The Pope has pointed out ecological spirituality as a topic for integral ecology.

Integral ecology means that there is unity and an integral bound with environmental ecology, social ecology, economic ecology, the ecology of the family and the ecology

²⁹ Cfr. Francis, *Laudato si'*, 49.

³⁰ “The first and fundamental structure for „human ecology” is the family, in which man receives his first formative ideas about truth and goodness, and learns what it means to love and to be loved, and thus what it actually means to be a person... It is necessary to go back to seeing the family as the sanctuary of life. The family is indeed sacred: it is the place in which life — the gift of God — can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. In the face of the so-called culture of death, the family is the heart of the culture of life.” John Paul II, *Centesimus annus*, 39.

³¹ Cfr. John Paul II, *Evangelium vitae*, 12.

of the culture. They coexist together as one ecology. It seems to be important to return to the definition of ecology. The Greek word “oikos” – means “house” and according to etymology is related to three other words: ecology, economy and ecumenism. Ecology – relation between a man and environment, economy – management of the home, and ecumenism – relation between the people at the common home; this etymology shows relationships and interdependence.³²

Integral ecology as a subject of Chapter Four of the green encyclical illustrates the relationship of a man with the environment and first of all, presents a vision of the whole – **Common Home**.

Pope Francis emphasises: “Since everything is closely interrelated, and today’s problems call for a vision capable of taking into account every aspect of the global crisis, I suggest that we now consider some elements of an integral ecology, one which clearly respects its human and social dimensions.”³³

Education in the integral ecology in the Pope’s view is connected with the responsibility of all human beings and their education to the solidarity and integrity.³⁴ This can be received through various means such as family, school life, Parish and community and catechesis and media.³⁵ Another role for the education requires the ecological conversion. We are called to change the paradigms of the culture. Pope Francis at this point wrote: “A change in lifestyle could bring healthy pressure to bear on those who wield political, economic and social power. This is what consumer movements accomplish by boycotting certain products. They prove successful in changing the way businesses operate, forcing them to consider their environmental footprint and their patterns of production. When social pressure affects their earnings, businesses clearly have to find ways to produce differently. This shows us the great need for a sense of social responsibility on the part of consumers. “Purchasing is always a moral – and not simply economic – act.” Today, in a word, “the issue of environmental degradation challenges us to examine our lifestyle.”³⁶

Culture of integral ecology has found the link and connotation with the culture of rest, leisure and free time. Theology of leisure and free time is presented in the social

³² Cfr. B. Ferdek, *Ekoteologia*, <http://www.lexcredendi.pl/index.php/wyklady-mainmenu-5/43-ekoteologia> (18.11.2015), Cfr. A. Zwoliński, *Ekologia*, <http://www.katolik.pl/ekologia,855,416,cz.html> (18.11.2015).

³³ Francis, *Laudato si'*, 137.

³⁴ Cfr. A. Zwoliński, *Różne twarze ekologii*, “Zeszyty Historyczno-Teologiczne” 11 (2005), p. 162.

³⁵ “Ecological education can take place in a variety of settings: at school, in families, in the media, in catechesis and elsewhere. Good education plants seeds when we are young, and these continue to bear fruit throughout life. Here, though, I would stress the great importance of the family, which is “the place in which life – the gift of God – can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. In the face of the so-called culture of death, the family is the heart of the culture of life”. In the family we first learn how to show love and respect for life; we are taught the proper use of things, order and cleanliness, respect for the local ecosystem and care for all creatures. In the family we receive an integral education, which enables us to grow harmoniously in personal maturity. In the family we learn to ask without demanding, to say “thank you” as an expression of genuine gratitude for what we have been given, to control our aggressivity and greed, and to ask forgiveness when we have caused harm. These simple gestures of heartfelt courtesy help to create a culture of shared life and respect for our surroundings.” Francis, *Laudato si'*, 213.

³⁶ Francis, *Laudato si'*, 206.

teaching of John Paul II and mainly is linked to the concept of the labour. Pope John Paul II placed emphasis on the relation between an employer and employee and time off work.³⁷ In the green encyclical leisure time is related first of all to the environments and human ecology. Leisure time allows the contemplation of creation and the beauty of nature. Through rest a man builds an awareness of the environmental responsibility. Francis' theology of leisure and the rest goes further than the contemplation of creation – to the sacramental characters³⁸ and especially to the Eucharist. Here is the fulfilment of the contemplation of beauty and the integral ecology.

Pope Francis wrote: "The Sacraments are a privileged way in which nature is taken up by God to become a means of mediating supernatural life. Through our worship of God, we are invited to embrace the world on a different plane. Water, oil, fire and colours are taken up in all their symbolic power and incorporated in our act of praise. The hand that blesses is an instrument of God's love and a reflection of the closeness of Jesus Christ, who came to accompany us on the journey of life. Water poured over the body of a child in Baptism is a sign of new life. Encountering God does not mean fleeing from this world or turning our back on nature. This is especially clear in the spirituality of the Christian East. "Beauty, which in the East is one of the best loved names expressing the divine harmony and the model of humanity transfigured, appears everywhere: in the shape of a church, in the sounds, in the colours, in the lights, in the scents." For Christians, all the creatures of the material universe find their true meaning in the incarnate Word, for the Son of God has incorporated in his person part of the material world, planting in it a seed of definitive transformation."³⁹

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³⁷ Cfr. John Paul II, *Laborem exercens*, 5, cfr. T. Zadykowicz, *Wielka encyklopedia nauczania Jana Pawła II*, http://www.centrumjp2.pl/wikip2/index.php?title=Czas_wolny (15.11.2015).

³⁸ CFR. Z. Marek SJ, *Religia: pomoc czy zagrożenie dla edukacji*, Kraków 2014, p. 67.

³⁹ Francis, *Laudato si'*, 235.

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